



The Role of Enlightened Women in the History of Education in Central Asia in the 18th - 19th Centuries

Maxmudova Muyassar¹, Zoirova Maxarram Yoqubovna²

¹ Samarkand State Institute of Foreign Languages interdisciplinary pedagogy and psychology, professor of the department

² In preschool and elementary schools department of distance education

Abstract: *the role of enlightened women in the history of education in Central Asia in the 18th - 19th centuries. Their significant contribution. Bright examples from the life and work of literary women like Uvaisiy and Nodirabegim.*

Keywords: *Culture, enlightenment, works, state administration, science.*

In the history of Asian countries, we can consider the 9th century as a period of renaissance, and the 15th century, corresponding to the period of the Timurids, as a period of fundamental changes in the culture of Central Asia. Many madrassas and educational buildings have been improved, and the cultural and educational life of people has developed. As a result of the expansion of trade, science began to progress. Especially Mirza Muhammad ibn Shahrukh ibn Temur Ulugbek Koraghani (1394-1449) - a great astronomer and mathematician, a famous scholar of his time, a statesman, who ruled Movaraunnahr from 1441-1449, a famous ruler and entrepreneur of Amir Temur. Many achievements were made in the field of science during his grandson's time. In particular, the coordinates of 1018 stars have been determined. Behind every great person is a mother and a wife.

For the same reason, our glorious mothers who raised such learned people deserve praise. In Uzbek literature, a number of our saints who can be an example with their work and life, our respected and always honored mothers made their immeasurable contributions. The reason why Zahiriddin Muhammad Babur became such a strong statesman, poet, sarcada, and founder of a powerful dynasty is actually his mother Qutlughnigorkhanim. Therefore, our dear women are the moral and spiritual support of the nation. If we pay attention to this aspect, we are talking about women who are strong enough to be an example to the younger generation. Among them, women such as Uvaisiy, Nodirabegim, who showed their talent clearly in the XVII-XVIII centuries and won the hearts of the people with their creative work, did significant work that served as an example for the current young generation. Looking at Uvaisi's life path, we can see that he was born in an enlightened and intellectual family and was brought up in this spirit.

He spent most of his life in the Kokand region, which has its place in the history of Central Asia and is developed in all aspects. Artists like Nodirabegim and Uvaisiy created at the same time and were friends in the same circles. In fact, it is both a talent and a skill to draw human feelings out of the heart and put them on paper, and to convey them to another soul in a pleasant way. Jahan Otin - Uvaisi, who has a classic place in the history of Uzbek literature, is a famous Uzbek poetess who lived in the late 18th century and the first half of the 19th century. He was born in the city of

Marglion in 1779. Uvaisi's father was both a teacher and a craftsman, wrote poems in Uzbek and Tajik languages, and his mother, Chinnibibi, was one of the wisest women of her time and taught at school. In his youth, Uvaisi's family began to write letters. His talented brother showed positive results in the field of music and art, at the same time, he also inspired his sister's passion for music. After Jahanbibi's life partner Taji Khan died very early, she brought up her daughter Sun and son Muhammadkhan. Under the influence of her family members, Jahanbibi became more interested in personal reading, reading with love the works of Uzbek, Tajik and Azerbaijani scholars, began to write poems under the pseudonym Vaysiy, Uvaysiy, and soon became known as a poetess.

He was in creative cooperation with Mohlaroyim - Nodira. He taught and mentored poetry in the palace. He and Nodira visited cities such as Konibodom, Khojand, Oratepa, Tashkent, Andijan, and established relations with creative circles and intellectuals. It is also worth mentioning that at that time internal conflicts between the khanate and the emirates were raging. At this point, it is necessary to provide information about the ruling dynasty in Kokan and the processes taking place in the state. During Umar Khan's time, measures were taken to strengthen and expand the power of the khanate. In 1815, Turkestan belonging to the Bukhara Khanate was conquered, and in 1817, Oratepa was conquered. A number of military fortifications were built along the Syr Darya River; attention was paid to expansion of irrigation facilities, digging of canals, construction of mosques and madrasahs. In particular, mosques and madrasahs were built in Kokan, Tashkent, Turkestan, Shymkent, Sayram, Avliyoota (now Jambul). The graves are arranged. During the reign of Umar Khan, science, literature, and art in the Kokan Khanate were relatively high. His beloved wife, the famous Uzbek poetess Nodirabegim, played a big role in this. Umar Khan himself wrote ghazals in Uzbek and Tajik languages under the pseudonym "Amiri". After Umar Khan's death, his 12-year-old son Muhammad Ali Khan took the throne. Since Khan was young, his mother Nodirabegim ruled the country in the early period. Nodirabegim tried to develop culture and art. In 1826, an army was sent to help the Muslim population who rebelled against the Chinese in East Turkestan. As a result, the Chinese government was forced to give the right to collect taxes from 6 cities of East Turkestan (Aqsuv, Kashkar, Yorkend, Khotan, etc.) to the Khanate of Koqan. Muhammad Ali Khan sought to expand the territory of the khanate and subdued the Karategin, Darvaz, Shugnon, Roshan, and Vohan bekliks at the foot of the Southern Olay mountain. During this period, irrigation works in the khanate were well established. Khanariq canal was dug near Tashkent. Foreign economic and trade relations have also improved a lot. Muhammad Ali Khan was defeated in the war with Nasrullah, the emir of Bukhara (1840), and was forced to hand over Khojand to emir Nasrullah and recognize himself as his deputy. But the relations between Bukhara and Kokand became tense even after that. As a result, in November 1841, Muhammad Ali Khan abdicated in favor of his brother Sultan Mahmud. Amir Nasrullah, who learned about this incident, attacked Kokhan and looted it.

During this massacre, he executed Muhammad Ali, his brother Sultan Mahmud Khan, his mother Nodirabegim and other high officials. By the decree of the Amir, the Khanate of Kokan began to be ruled by the viceroy of Bukhara. The viceroy imposes heavy taxes on the inhabitants of the Koqan Khanate. As a result, in the summer of 1842, the Kokanites revolted, killed most of the people loyal to Emir Nasrullah, and promoted Sherali, the son of Hajibek, Norbotabi's brother, as khan. In 1842, after the emir of Bukhara, Nasrullah Khan, occupied Kokan, he returned to Margilon and lived there until the end of his life.

Uvaisiy, who lived for more than sixty years, left us with a great literary legacy. His manuscripts are kept in the library of the Institute of Oriental Studies named after Beruni of the Academy of Sciences of Uzbekistan and the Andijan State Pedagogical Institute. Academician A. Qayumov, Professor H. Razzokov and E. Ibrahimova contributed greatly to identifying, popularizing and researching the manuscripts of the poet's book. It is known that the poetess created 4 books. From the ideological and artistic nature of Uvaisiy's work, it can be seen that he creatively continued the traditions of Uzbek classical literature. Uvaisi's poetic maturity is evidenced by the poetess's many comments and references to the ghazals of Navoi and Fuzuli, as well as her following of Bedil's poems. The poet creates gentle and heart-felt works based on the ideas of human destiny, individual will and enlightenment, which came to the field based on the views of progressive figures in literature. In her

works, she expresses her noble intentions such as honoring a person, encouraging a person to enjoy the pleasures of nature and life, friendship, loyalty and loyalty, verses of the Qur'an, hadiths. and achieved creative perfection based on mystical interpretations. In his poems, there are many interpretations related to the requirements and rules of the sect. The poet wrote:

There is no one aware of the secret of Fano's people, the spirit of Qabih Guftar's people has faded, the stain has died.

Such oriphon lines of the poetess are in harmony with Alisher Navoi's lines in his search for perfection of a human being - he harshly condemns those who do not think of repentance, who cannot distinguish the pure from the impure.

In his works, Uvaisi sings about the feelings of divine love that are unique to humans. In the wave of the innumerable beauties of nature, the feeling of love also surges like a waterfall. This love calls to appreciate life and enjoy its pleasures. The poetess gives in to the pleasure of the feelings of love and gradually looks at his delicate heart:

Put down your tongue, you sugar-coated talker, please let me die with a heart like mine. Ignore your gaze, you're a slanderer, you careless king, I'm a lover waiting for you on your way.

At first, Uvaisiy praises the high humanity, the loyal friend who keeps this humanity in the net of the heart, and compares it with the sun. Every morning, the sun rises from the horizon and spreads its love and compassion to the world and people with its fiery light.

He strove to develop culture and art. Nadira's contemporary Qazi Abdunabi Khatif's unfinished epic saga shows Nadira's life and social activities with convincing evidence: "My goal in writing the work is to show that Nadira is a wise, understanding, wise woman who appreciates knowledge and words... After Umar Khan's death, this chastity of her "He considered it ungrateful to spend his days in this way with longing and separation. He went to the Chahorchaman garden like a flower garden and called the virtuous, scientists, poets, painters from Fergana, Tashkent, Khojand, Andijan and other cities to his service." Nadira copied several books and encouraged poets to write new works. The poetess personally inspected the beautiful writing and decoration of the covers of the divans. He gave gold pens and silver pens to secretaries who worked well and promoted them to the position of "Golden pen".

Nadira paid attention to the construction of bazaars and stalls, mosques and madrasas, caravansary. He built Madrasa Chalpak in Kalon Cemetery and Mokhlaroyim Madrasa in Tagagarlik. In 1842, Amir Nasrullah, the ruler of the Bukhara Emirate, captured Kokan and sentenced Madali Khan, his brother Sultan Mahmud Khan, his 14-year-old son Muhammad Amin Khan and Nadira to death.

The literary heritage of Nadira is one of the beautiful examples of classical poetry in terms of its ideological and artistic importance. His incomplete Uzbek book is stored in the fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. 109 (or 1704 verses) ghazals of Nadira are included in Devon. In the preface written by Nadira Uzi, some important information about her biography is given. 19 (328 lines) ghazals written by Nodira under the pseudonym "Komila" were discovered in the divan, which was copied in the 19th century and is now kept in the archives of the History Museum of the Academy of Sciences of Uzbekistan. In 1962, Namangan found a perfect poem for the poetess. It can be said that this cabinet, which is kept in the Alisher Navoi State Literary Museum of the Academy of Sciences of Uzbekistan, fully covers the legacy of the poetess. The preface written by the poet is perfectly given. The collection contains 180 poems written by the poet under the pseudonym "Nodira" (136 of them in Uzbek, 44 in Tajik). Among them, there are 11 muhammas, 2 musaddas, 1 muhammas, 1 translation, 1 content and 1 statement. There is a collection of 333 ghazals written by Nodira under the pseudonym "Maknuna" in the fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. Today, we have about 10,000 verses of Nadira's lyrical heritage in Uzbek and Persian-Tajik languages.

Lyrics are the basis of Nadira's poetry. Nadira is a singer of love, devotion and loyalty. She sang about beauty and loyalty, the pains and sorrows of Eastern women, and the songs of love. The

poetess calls herself a mirror of love, and this mirror reflects a person's hopeful outlook on life, noble desires and dreams. He sang that love is an eternal gift placed in the hearts of people by God: A person without love is not a person. If you are a person, choose love! Nadira's concept of love has a deep social meaning. Love rises above the scope of personal feelings and becomes a means of deep understanding of humanity. Nadira believes that the highest quality of a person is loyalty. The theme of loyalty is covered in a wide range in the poetess's radifli ghazal "Mebosh" in the Persian-Tajik language. The poetess mentions feelings such as courage, patience, contentment, honor, and modesty as destinations for enlightenment, i.e., reaching God's will, a person perfectly assimilates these honorable feelings into his soul and depicts them as a treasure of his heart with a steady step. When a person is deprived of these qualities, he enters the path of illusion.

In her work, Nadira, along with secularism, expresses in very beautiful and lively verses the attitude of a person to society and nature, as well as his spiritual world on the path of divine love, through a unity based on the Naqshbandi direction of Sufism. In her poems, Nadira has a deep understanding of the spirit of Islam, Sufism, and the philosophy of life. Although Nadira lived in the palace, she could not consider herself spiritually happy.

That's why he says in one of his ghazals: "Don't suspect me when you see me in the masnad of the kingdom."

In conclusion, it should be said that dear ones, you learned about the difficulties and hardships of this period through the above historical facts, and you felt them from your heart, and Uvasi, Nodirabegim and many other women of ours contributed to the cultural and educational burden of the nation. swollen Now they have walked the path of life to the extent that they can be an example for the women of our time. Even Nadirabegim managed the state and made a significant contribution to the development of science and enlightenment. The internal conflicts of that time and the wars between the khans and emirs weakened the state and not only the people. As a result, Nodirabegim's life ended tragically. Despite this, his works are still alive. The weakening of the Khanate and Amiz due to internal conflicts led to external invasions and their completion. After becoming a colony, knowledge slowed down significantly in the territory of Central Asia.

List of used literature:

1. Mirziyoev Sh.M. Scientific achievements are an important factor of development//
2. People's word", December 31, 2016
3. Mirziyoev Sh. M. Critical analysis, strict discipline and personal responsibility should be the daily rule of every leader's activity. Report at the extended meeting of the Cabinet of Ministers, January 14, 2017, dedicated to the main results of socio-economic development of our country in 2016 and the most important priorities of the economic program for 2017. - Tashkent: "Uzbekistan", 2017. - 43 p.
4. Sh. Mirziyoev's interview with the editor-in-chief of the newspaper "New Uzbekistan" newspaper "New Uzbekistan" No. 165 2021
5. Tajibaev, M. A., & Rashidova, B. Y. (2022). THE CONCEPTS OF SUSTAINABILITY AND INSTABILITY IN SYNERGETICS ARE AN IMPORTANT PRINCIPLE. *Scientific progress*, 3(3), 930-933.
6. Tajibaev, M. A., & Rashidova, B. Y. (2022). CONTENT OF THE CONCEPT OF SYNERGETICS. *Scientific progress*, 3(3), 938-941.
7. "The old work has become history" New Uzbekistan newspaper 166 August 18, 2021. 3 pages.
8. "I am pleased with the attention" "Jizzakh reality newspaper" No. 73. September 7, 2021, page 2.
9. Kamola Khojamova "Vibrant environment - guarantee of well-being" "New Uzbekistan" February 18, 2022, issue 36
10. Risqul Siddikov "Future Strategy of New Uzbekistan" "The Truth of Jizzakh" No. 22, March 16, 2022